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AUXILIARY GUIDE NUMBER FOR MARCH

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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“The Gospel of the Lord Jesus Christ set forth in His revealed Scriptures, is the plan of salvation and of peace to the world; that while it is commendable in men to seek peace by every honourable means, the great peace for humankind comes only through the potent, sacred, divine mission of the Man of Galilee, whose mission is God’s Eternal Truth.”—REED SMOOT.

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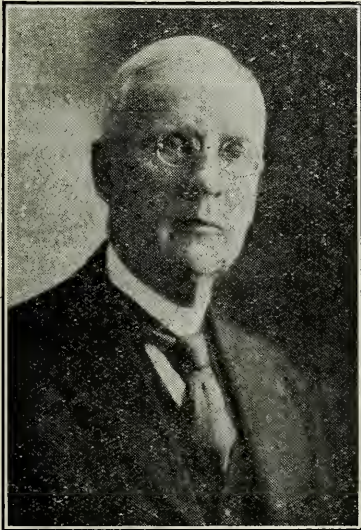
Thursday, February 25, 1932

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PRESIDENT RUDGER CLAWSON

ELDER BRYANT S. HINCKLEY, PRESIDENT OF LIBERTY STAKE

PRESIDENT RUDGER CLAWSON is a mild-mannered man, but a man with the courage of a martyr, and he has proved it. To face with folded arms an infuriated and murderous mob with their guns leveled and waiting for the signal to fire, to say to them when you are ready “shoot,” requires colossal courage. Quietly to endure indignities and suffer unspeakable outrages for conscience sake, such as he has done, demands strength and fortitude of no common calibre.



Rudger Clawson has never seen a day since he reached manhood that he would not, if need be, die for the truth. No man in this generation has faced more dangerous or more difficult situations with finer fortitude. Never has he wavered in his allegiance to the truth; never has he deviated a hair’s breadth from the moral perpendicular.

PRESIDENT RUDGER CLAWSON

His story is an interesting one. He grew to manhood in Salt Lake City, and the first twenty years of his life were not marked by any extraordinary circumstances. He is the son of Hyrum B. and Margaret Gay Judd Clawson. His father was a successful, public-spirited man of recognized standing and ability, and his son was given the advantages of education offered in those days. He had the rare good fortune to be under the tutelage of such men as Dr. John R. Park and Dr. Karl G. Maeser, two educators whose names will shine forever in the annals of this commonwealth and whose influence will never die.

He was prominent and active in the various organizations of the Church. He spent two years in New York City as secretary to John W. Young. In his twenty-second year he was called on a mission to the Southern States and the next ten years of his life record some events of the most tragic and remarkable character, and from all of these bitter experiences he emerged a kind, tolerant, patient, courageous man.

He has always been a diligent, painstaking, methodical worker. Earlier in his life he became a thoroughly trained and skillful accountant with a clear and happy understanding of the essentials of record making. To scan his private history, which he keeps with little effort, is indeed interesting. It has in it just enough of detail and personality, with frequent glints of humour, to make it really human. Referring briefly to some facts, his records show that during the past thirty-two years, or since he became a member of the Council of Twelve Apostles (October 10th, 1898) he has delivered 4,981 addresses. His records show where these addresses were delivered and the subject considered in each. He has attended 7,966 meetings and traveled more than five hundred thousand miles to attend these meetings. Prior to being ordained an Apostle, Elder Clawson presided as president of the Box Elder Stake of Zion for eleven years. He was sustained as second counselor in the First Presidency of the Church at a general conference held in April, 1901.

After presiding over the European Mission (1910 to 1913) he was able to make the most complete report ever filed in the office of the Church Historian. All his records are brief, accurate, carefully and beautifully written. He has a clear, orderly intellect. All his life he has been a careful student. As a consequence he has a deep understanding of the fundamentals of the Gospel and a dependable and accurate knowledge of the rituals and functions of the Church.

He is never intolerant or radical in his utterances, never harsh in discipline; still he is firm and immovable in his convictions with a loyalty to his Church and to his brethren that is constant, unquestioned and admirable; a faith that is quiet, profound and unwavering.

The quality of Rudger Clawson's courage and strength of his

gentle heart were revealed when he was just a young man twenty-two years old. This is clearly revealed in the tragic narrative related in this sketch. When the crucial hour comes in any man's life there is no defense comparable to the defense which comes from the righteousness of his cause, no matter what the handicap is or what the circumstances may be. "Thrice armed is he whose cause is laid in justice." The most precious heritage the world possesses is the heroism displayed by valiant-hearted men whose only defense in great crises has been this very thing. Witness, if you will, Martin Luther at the Diet of Worms declaring, at the risk of his very life, "I cannot or will not recant. . . . Here I take my stand! I can not do otherwise, so help me God. Amen." John Huss, the Bohemian reformer, burned at the stake exclaiming, as the hungry flames climbed about his defenceless form and he saw an old man coming with additional fagots for the fire, "O Holy Innocence!" Nathau Hale, standing upon the fatal ladder in the grey hours of that September morning, taunted for a dying speech by a British officer who was about to execute him, saying in a clear voice as he looked into eternity: "I only regret that I have but one life to lose for my country." Righteousness is indeed the armour of the innocent.

We submit an abridged account of the martyrdom of Joseph Standing substantially as related by President Clawson, who was present and who, only through the intervention of Providence, escaped the same tragic fate as his companion.

It was a radiant and beautiful Sabbath morning in the early summer of 1879. All nature seemed wrapped in peace and tranquility. Two missionaries, one twenty-two and the other twenty-six, were walking through a wooded lane in the State of Georgia. They were young, alone, unarmed and far from home. Their only defence was the message of peace and good-will toward all men which they carried in their youthful hearts; but this defense is supreme.

Turning a bend in the road the two young missionaries suddenly came in full view of a posse of twelve men. These men were armed, part of them mounted on horses and the others afoot. As soon as the mobocrats caught sight of the Elders they set up, mitedly, the most fiendish yells and came rushing toward them like a pack of hungry wolves who had discovered the prey they were about to tear to pieces and devour.

The feelings that were inspired in Joseph Standing, the elder of the two, at this appalling spectacle, can only be judged by his appearance. His face was pale as death, his features rigid, while his eyes betokened the intensity of the subdued excitement under which he laboured. The sensations which passed through Elder Clawson's mind were new and terrible to him as he was now facing a danger which had no parallel in any former experience of his life.

The expressions upon the faces of these fiends incarnate were in unison with the vengeful sounds which escaped from their throats. They were labouring under the excitement of passion to such an extent that their frames shook and some of them foamed at the mouth.

As soon as they came up to Joseph Standing, in a clear voice, loud enough to be heard by all of them, he said: "Gentlemen, by what authority are we molested upon the public highway? If you have a warrant of arrest or any other legal process to serve upon us we would like to examine it, that we may be satisfied as to your authority to interfere with our movements."

"We'll show you by what authority we act," some of them shouted.

One of the mounted mobbers then jumped from his horse and approached Elder Clawson with a cocked revolver. He flourished this weapon, whirling it menacingly in the face of the young man who looked down the muzzle of an instrument of that character for the first time. It is perhaps needless to state that it looked exceedingly formidable to him. The murderous fellow who performed this part of the program accompanied his threatening antics with the most foul and blasphemous abuse, while his companions were moving around and indulging in vile and profane cursings. The excitement of Bradley—a large and powerful man—was singularly noticeable. He was on horseback and was holding, with both hands, a double barrelled shotgun across his animal. He shook so that the weapon moved up and down as if he were about to drop it. "Come with us," was the command from the mob.

The singular procession then started back in the same direction from which the Elders had come. Standing appeared to be labouring under a terrible strain. His face continued overspread with a deathly pallor; he walked rapidly with his figure erect as an arrow. He moved so quickly that he kept pace with the front line of the mobbers, with whom he constantly reasoned and expostulated. "It is not our intention," said he, "to remain in this part of the State. If we had been unmolested we would have been away in a very short time. We use no inducements to persuade people to join our Church. We preach what we understand to be the truth and leave people to embrace it or not, as they may choose," etc.

Such expostulations had not the slightest effect in mollifying the lawless band, but rather exasperated them all the more. Indeed it was not what the missionaries might do for which these base fellows had resolved to punish them, but for what had already been done, some of the best and most respected people in that section having embraced the Gospel through Elder Standing's ministrations. They said: "The Government of the United States is against you, and there is no law in Georgia for

'Mormons.'" At this point these horsemen left the company and went deeper into the woods, for what purpose they did not know.

From the time the Elders were captured by the mob, Standing seemed to be affected with a burning thirst occasioned by the suppressed excitement under which he was labouring. On the way he several times appealed to his captors for water and now an opportunity was presented for the first time for him to obtain it. One of the men, pointing to the spring, told him to drink. The young man was farthest from the pool and in order to reach it would have to pass close to several of the mobbers, and while reclining to reach the water would be an easy prey to any of the blood-thirsty crew who might take advantage of his position to do him violence. This possibility seemed to flash across his mind and he said: "I do not wish to drink now."

The man who told him to slake his thirst evidently divined what was passing through his mind and said: "You need not be afraid; you can drink as we will not hurt you while you do so." Standing went to the spring and took a copious draught. He was still very pale, his features rigid and overspread with an expression of deep anxiety.

A desultory conversation ensued, in the course of which the vilest accusations were laid against the "Mormons." The space of about one hour was consumed in this way when the three horsemen who had left the party came in sight. As they rode up one of them exclaimed: "Follow us."

At this time Joseph Standing was sitting with his back toward the horsemen, but no sooner had the command embodied in the two words quoted been uttered than he leaped to his feet with a bound, instantly wheeled so as to face them, brought his two hands together with a sudden slap and shouted in a clear, loud, resolute voice—"Surrender."

A man seated close to him pointed his pistol at him and fired. Young Standing whirled or spun three times around upon his feet, fell heavily forward upon the ground, turned once over, bringing his face upward and spread his arms widely out being in such a position as to be in the shape of a cross.

As if moved by one impulse all those who had been seated upon the ground arose to their feet. Suddenly a member of the party, pointing to Elder Clawson, said to his companions in an authoritative tone—"Shoot that man."

In an instant every weapon was turned upon the defenseless missionary who felt that his last moment upon earth had come and that in a few seconds he would be launched into eternity. He fully realized the situation, his feelings being intensified by the expectation that a bullet was about to crash through his brain. The murderous wretches paused a moment with their weapons leveled upon this defenseless boy who folded his arms and said with measured deliberation: "Shoot."

The suspense of a life-time seemed to be thrown into the next few seconds. A whirling sensation passed over his brain and then all was dark. This condition was but momentary and when he recovered the position was unaltered—the murderous ruffians still stood with their guns leveled on him. The man who directed that the young Elder be murdered suddenly changed his mind and countermanded the first order by shouting: "Do not shoot."

The men at once lowered their guns. They then appeared to sense the horrible character of the deed that had been committed. As soon as it flashed fully upon them they were seized with a sudden consternation and instinctively rushed together in a compact group as if seeking mutual protection from each other from the probable consequences of the bloody act.

Elder Clawson walked over to where young Standing was lying, stooped and looked into his face. The spectacle that met his gaze sent a shock through his system that can never be erased from his memory. There lay his companion so recently in the full vigour of life and health—bright, capable and intelligent—now in the last throes of death. There was a large ghastly wound in the forehead directly above the nose, the right eye had been torn out, the brain was oozing from the place where the bullet entered and the death rattle was in his throat. Elder Clawson gently raised the dying man's head and placed his hat under it to keep it out of the dust. He was then seized with a deep and awful sense of grief, succeeded by a feeling of utter loneliness which may well be imagined from the appalling character of the situation. Under the circumstances he could only put his trust in God.

As Elder Clawson stood gazing at his friend and companion he was approached by one of the Nations brothers, who said with strong emphasis upon the last word of each exclamation: "This is terrible! This is terrible! This is terrible! that he should have killed himself in such a manner."

The missionary perceived the intention to resort to the suicide theory and deeming it both imprudent and unsafe openly to repudiate it, replied: "Yes, this is terrible." Then realizing the danger of giving the gang any time to sense the fact that to permit him to escape alive would be a menace to their safety he saw there was no time to be lost. He exclaimed: "Gentlemen, it is a burning shame to leave a man to die in the woods in this fashion. For heaven's sake either you go and procure assistance that the body may be removed and cared for, or allow me to do so."

He urged this point so earnestly and vehemently that the gang consulted a moment and then turning to him said: "You go." He did go and the gruesome experience through which he passed in caring for and bringing home the mortal remains of his innocent and beloved companion were almost as ghastly and terrible as the actual experience of the martyrdom itself.

Elder Clawson immediately sought help to care for the body and to arrange for a coroner's inquest. As he made his way alone across the country in search of a coroner he again met three of the mounted mobocrats. When he recognized them it flashed upon his mind that they had held a conference, reconsidered their plans and were returning to kill him. But sustained again by that intrepid courage which he had already displayed, he continued toward them, faced them, and in response to an inquiry as to where he was going he indicated the general direction and said: "Over there," which they interpreted as meaning toward his home.

This martyrdom occurred on Sunday morning, July 21st, 1879, and two weeks later, Sunday, August 3rd, the last sad rites over the mortal remains of Joseph Standing were held in the Salt Lake Tabernacle in the presence of ten thousand people. President John Taylor and President George Q. Cannon were the speakers. The remains were interred in the Salt Lake City cemetery. The grave is marked by a handsome monument of Italian marble erected by the Young Men's Mutual Improvement Associations of the Salt Lake Stake of Zion of which he was an active member. At that time the stake embraced all the City Stakes and Granite and Grant Stakes.

Inscribed on this shaft is a brief poem by Orson F. Whitney, the last stanza of which reads :

Our brother rests beneath his native sod,
His murderers are in the hands of God.
Weep, weep for them, not him whose silent dust
Here waits the resurrection of the just.

This monument erected more than fifty years ago stands today, moss covered and beautiful, a silent witness to coming generations of the sacrificial devotion of Joseph Standing to the cause for which the Prophet and his brother Hyrum both gave the last full measure of their devotion.

All who read the story of the tragedy which led to this monument must know that Rndger Clawson, in a supreme and crucial hour, displayed the spirit and courage of a martyr—that is why we relate it.

Lorenzo Snow's administration as President of the Church (1898-1901) was a brief but significant one. Divine inspiration was given to him and he formulated and executed the plan which resulted in liberating the Church from the galling bondage of debt. The people recognized his prophetic call, responded cheerfully and generously to the great law of tithing. As a consequence the debts of the Church were met, the bonds burned and the saints rejoiced. President Clawson's training as an expert accountant enabled him to render invaluable service to President

(Continued on page 172)

THURSDAY, FEBRUARY 25, 1932

EDITORIAL

A MAN OF INTEGRITY

RUDGER CLAWSON, President of the Council of Twelve Apostles, will reach, on March 12th, the seventy-fifth anniversary of his birth. The *Millennial Star*, its readers, and all the saints in Europe, offer President Clawson their congratulations, and pray that his useful life may long be extended among the children of men.

Unflinching integrity and intelligent, industrious devotion to the latter-day cause of the Lord have characterized President Clawson's life and labours. His courage in the face of duty is unflinching. Helpfulness to his fellowmen is ever present. In the midst of the stern realities of life his genial, clean humour enlivens the day. He is a friendly, stimulating companion, beloved by all who know him.

The Church service of President Clawson has been varied. He has been a missionary, a Stake President, and an Apostle since October 10th, 1898. He is remembered with appreciation by the saints of Europe over whom he presided successfully during the period 1910-13. His logical, orderly mind, and acquaintanceship with accounts, has made him very useful in organizing and systematizing the affairs of the Church. He has occupied and now fills many important positions in the Church and in civic life. For a generation of time he has traveled over the Church, setting in order her stakes and wards and missions, and teaching and blessing the people. During the last few years he has rendered notable service in promoting activity among the Quorums of the Priesthood. His intelligence and loyalty make him a trusted leader.

Sister Clawson has stood by the side of her husband in all of his labours. Upon her have rested the manifold duties of the family during President Clawson's long and numerous absences in behalf of the Church. She has not complained, but borne as a true wife and Latter-day Saint her share of the day's duty. On this occasion the good wishes of the European Saints go out to Sister Clawson also.

The Latter-day Saints have good cause to be proud of their leaders, chosen by God and sustained by the people. President Clawson is an excellent type of the refined, capable and lovable men, who in the providences of the Lord direct the earthly affairs

of the Kingdom of God. May every choice blessing rest upon President Clawson.—W.

RUDGER CLAWSON

ONE of the outstanding figures in the Church of Jesus Christ of Latter-day Saints is President Rudger Clawson, of the Quorum of the Twelve. Sound in judgment, wise in counsel, with a rich Church experience, he is one of the most valuable members of the General Church Authorities. He is a humble and unassuming man, quiet and inmostentatious, yet one of great courage and fearlessness. His experience at the martyrdom of Elder Joseph Standing, his missionary companion in the Southern States, proved him to be of the material of which martyrs are made. Then later he was imprisoned for three years for doing what he knew to be his duty, in obeying a law of God. This was a period of patient suffering, yet, many incidents associated with it, showed him to be a man of courage, fortitude, determination and wonderful self-control. He has given his life to the cause of righteousness, and has proved true to every trust. Many saints in the British Mission will remember his presidency here, as will also many on the continent.

Elder Clawson is a deep student of the Book of Mormon, the study of which commenced when he was a mere lad. His own testimony in this regard is: "Early in life I became deeply interested in the Book of Mormon, which I read and re-read, and drew from its divine pages inspiration and hope. Faith sprang up in my heart. By a careful study of that glorious book well-defined ideas of right and wrong were firmly fixed in my youthful mind, and there I was measurably able to withstand the temptations that assailed me, and was able to escape many of the sins and follies to which some of the young was addicted. With advanced years conviction has constantly grown upon me that the Book of Mormon is the grandest book of the age." To those who have followed closely many of his discourses, this fact cannot help but have become apparent. Our boys and girls should remember this testimony of an Apostle of the Lord, as to the value of studying this sacred record while in their early days.

Elder Clawson has the love and good-will of the entire membership of the Church. His counsels and teachings in public and private are full of inspiration, discretion and good judgment, and are most strongly emphasized in his example and precept. The prayers of the saints will ascend to the ears of the Lord of Sabaoth, that He will permit His faithful servant to remain on the earth to continue many more years of usefulness in His service.—JAMES H. WALLIS.

REMOVAL OF BRITISH MISSION HEADQUARTERS

NOTICE is given to all Presidents of Districts and Traveling Elders and others having business with the British Mission, that the headquarters have been moved from 23 Booth Street, Handsworth, Birmingham, to 43 Tavistock Square, London, W. C. 1. The telephone number is Museum 1354. All business correspondence should be addressed to new headquarters.

PRESIDENT RUDGER CLAWSON

(Concluded from page 119)

Snow during those historic days. He seemed so eminently fitted in every way to do a necessary and vital part in this epoch-making period of Church history that one sees the hand of Providence shaping his destiny.

Under the most extraordinary circumstances Rudger Clawson became intimately acquainted with Lorenzo Snow and under these adverse conditions this friendship ripened into confidence and affection and the results which followed seem almost miraculous. One cannot review some chapters in his life without being compelled to exclaim: "Truth is indeed stranger than fiction."

Permeating the very vicissitudes of those troubled days is this consoling thought—that oft times the hours that seem darkest, the experiences that seem hardest, in the end are turned to the highest good. Some of his bitterest trials resulted in his happiest and sweetest experiences.

A proverbial patience, a flawless fidelity, an almost faultless faith in God, coupled with a deep devotion to the Church and all that it stands for, has made possible the service and achievements which shall remain eternally to the credit of Rudger Clawson, President of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.—(Published in the *Improvement Era*, No. 3, Volume 35, January, 1932.)

PRIESTHOOD

First Week. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 13, "Requirements of the Aaronic Priesthood." Study pages 64-65 from beginning of chapter to "Word of Wisdom," on page 65. Objective: To show that members of the Aaronic Priesthood should keep themselves in a fit condition to exercise the power of

their calling; and that they should comply with the necessary requirements to gain blessings promised the faithful.

1. Why is it necessary that all members of the Priesthood should keep themselves fit?
2. What is character?
3. How may we acquire character?
4. Why is moral conduct the very foundation of society?
5. How can you cultivate the habit of making yourself do what you should do?
6. Name ways in which you can strengthen your will power.
7. Explain the law of tithing.
8. Why should a Priesthood holder be exemplary in the payment of tithes?

Second Week. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks, the first on "The Gospel in Ancient Times," and the second on "The Gospel in the Meridian of Time." Refer to the Church books on these subjects and other helpful references. A class discussion is to follow the remarks of both speakers, in which every one present should take part.

Third Week. Priesthood and Relief Society meet together in commemoration of the 90th birthday of the Relief Society.

Fourth Week. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, Chapter 13, "Requirements of the Aaronic Priesthood." Study from "Word of Wisdom," on page 65, to "Care of Branch Property," on page 67. Objective: To show why Aaronic Priesthood holders should live lives of emulation and example; that they should be duly qualified and prepared at all times to carry out the duties devolving upon them as Aaronic Priesthood holders.

1. Why should every Priesthood member be temperate and wise in his habits and actions?
2. Explain the Word of Wisdom.
3. What requirements are necessary in the administration of the Sacrament?
4. What is the purpose of the Sacrament ordinance?
5. (a) What are the duties of a Priest? (b) What are the duties of a Teacher? (c) What are the duties of a Deacon?
6. Why must ordinations in the Priesthood be under the sanction and approval of the presiding officers, such as mission or district president?
7. What manner of prayers are most desirable? And why?
8. (a) Explain the usher's and doorkeeper's duty. (b) Explain why this duty is so important.

Fifth Week. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks, the first on, "The Predictions of an Apostasy," and the second on, "The

Period of Apostasy." Refer to the Church books on these subjects and other helpful references. A class discussion should follow the remarks of both speakers, in which every one present should take part.

P. L. W.

RELIEF SOCIETY

THE following is the *Auxiliary Guide* number for March, with the objectives and Slogan Talk ideas.

SLOGAN: "We Stand for a More Sincere Sisterly Love Through Application of the Saviour's Parables and Teachings."

Lesson Text: "The Value of Life Here and Hereafter."

First Week. Opening exercises. Slogan Talk—Point out the value of the "Parable of the Lost Sheep," Matt. 18: 12-14. *Theology—Life Everlasting*—Lesson No. 6, "The Majesty of Human Free Agency," pages 57-61. Objective: To show a sort of life-philosophy, granting man free agency and knowledge to discern for himself the path to God and immortality, or the path to suffering and ultimate destruction; also the unlimited power waiting ready to lead men to righteousness; that the Nephites, as a people are exemplary in their principles of life.

Second Week. Opening exercises. Slogan Talk—Point out the value of the "Parable of the Prodigal Son," Luke 15: 11-32. *Work and Business.* During this class period the "Teachers' Topic for March," should be discussed by the sisters present. This is found on pages 61-62 in the lesson text. Objective: To point out by the Saviour's examples and teachings the proper method of overcoming jealousy and hate.

Third Week. In commemoration of the ninetieth birthday of the Relief Society, a special birthday program will be arranged for this week. The Priesthood and Relief Society will meet together.

Fourth Week. Opening exercises. Slogan Talk—Point out the value of the "Parable of the Unrighteous Steward," Luke 16: 1-8. *Literature—Mothers of Ancient Scripture*—Lesson No. 6, "Hebrew, Rachel: 'Precious Lamb'—Mother of the Family of Additional Promise," pages 62-66. Objective: To show how the Covenant Race was preserved through Rachel, wife of Jacob, and her love and loyalty to God and her husband.

Fifth Week. Opening exercises. Slogan Talk—Point out the value of the "Parable of the Rich Man and Lazarus," Luke 16: 19-31. *Social Service—Human Welfare*—Lesson No. 6, "Malnutrition," pages 66-69. Objective: To explain the term, "malnutrition;" the signs and symptoms of malnutrition, and the cause and forms of malnutrition; and that we are to include in the diet of our homes the proper kinds of health-building foods.

RINTHA P. DOUGLAS

SUNDAY SCHOOL

SACRAMENT GEM FOR MARCH

BLESS us, O Lord, for Jesus' sake ;
 O may we worthily partake
 These emblems of the flesh and blood
 Of our Redeemer, Saviour, God.

CONCERT RECITATION FOR MARCH

(Matthew 5: 16.)

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

GOSPEL DOCTRINE DEPARTMENT.

March 6. No lesson is prepared for this day. This will enable teachers to catch up on the lesson which was missed on account of conference or for some other reason.

March 13. Lesson 9. "Nature of God's Commandments." Text: Sunday School Lesson No. 9. Objective: Diety is not a capricious law-giver. He does not make unnecessary requirements of His children. His laws are based upon absolute necessities, and, therefore, must be obeyed if the blessings which they control are to be realized. Laws are invariable, and, therefore, no one can hope to escape the necessity of complying with them. God is no respecter of persons.

March 20. Lesson 10. "The Son and His Mission." Text: Sunday School Lesson No. 10. Objective: Both the Fall and the Atonement were plainly foreseen long before they occurred. The Fall was not an act of reproachful or malicious disobedience; it was rather a part of the general plan for man's redemption. Preparation was made for the atonement at the council in heaven, and Jesus Christ, the Son of God, was selected to perform this mission. He thus became the veritable Saviour of the human race, for without Him there would have been no resurrection and no opportunity to return to the Father.

March 27. The fourth Sunday in March will be a review.

NEW TESTAMENT DEPARTMENT "A."

March 6. No lesson is prepared for this day. One day in each quarter will be left open. This will enable teachers to catch up on the lesson which was missed on account of conference or for other reasons.

March 13. Lesson 9. "Cleansing the Temple." Texts: John 2: 13-22; Mark 11: 17; Weed's *A Life of Christ for the Young*, Chapter 17; Sunday School Lesson No. 9. Objective: The maintenance of a clean mind and body is requisite to receiving and keeping the Spirit of God.

March 20. Lesson 10. "Jesus and Nicodemus." Texts: John 2: 23-25; John 3: 1-21; Weed's *A Life of Christ for the Young*, Chapter 17; Sunday School Lesson No. 10. Objective: Acceptance into the Kingdom of God requires the leaving off of unclean thoughts and actions and the cultivation of clean thoughts and deeds.

March 27. The fourth Sunday in March will be the quarterly review.

PRIMARY DEPARTMENT.

March 6. A Picture Lesson.

March 13. Lesson 8. "Abraham, a Servant of God." Texts: Genesis 12: 1-9; 13: 5-18; 14; 15: 1-6; 17: 1-23; 18: 1-23; 21: 1-8; Sunday School Lesson No. 8. Objective: The Lord is pleased with those who serve Him in earnestness.

March 20. Lesson 9. "Hagar and Ishmael." Texts: Genesis 16; 21: 9-21; Sunday School Lesson No. 9. Objective: God is pleased with those who serve Him in earnestness.

March 27. Lesson 10. "Rebekah, Chosen by God." Text: Genesis 24; Sunday School Lesson No. 10. Objective: The Lord is pleased with those who serve Him in earnestness.

The Instructor.

It is suggested that the two and one-half minute talks be based upon the following topics: "What the Gospel Means to Me," and "What can I do to Preserve the Sacredness of our Meeting Hall?"

For singing practice during the month of March, the following songs are suggested: "O Thou Rock of Our Salvation," and "Thanks for the Sabbath School."

P. L. W.

MUTUAL IMPROVEMENT ASSOCIATION

THE following is the *Auxiliary Guide* number for March, with the objectives and Slogan Talk ideas.

SLOGAN TALK: "We Stand for Physical, Mental, and Spiritual Health through Observance of the Word of Wisdom."

Lesson Text: "The Gospel and Health."

First Week. Opening exercises. *Preliminary Program:* Slogan Talk—Point out the value of faith in our practical and scientific affairs. Have a member who works in one of the large manufacturing plants describe the process of operation, and have this followed by a song in the native dialect of the community. Lesson: Chapter 16, "Poisons From Without: Drugs, Patent Medicines, etc." Objective: To show the grave danger to the

body caused by habit-forming drugs, by purgatives, by patent medicines, and by the incompetent medical treatment of quacks and quackery who should be vigorously opposed.

Second Week. Opening exercises. (No Preliminary Program.) Lesson: Chapter 17, "Tobacco." Objective: To show the number of poisonous substances in tobacco and tobacco smoke and its deadly effect upon the human body; that the economic waste and loss of efficiency to the smoker greatly outweighs his selfish indulgence. Turn the last half-hour over to a biographical sketch of a prominent leader in Church history, giving interesting incidents of his life.

Third Week. Opening exercises. *Preliminary Program:* Slogan Talk—Point out the value of faith in our religious affairs. Have someone give a well prepared address on patriotic songs, and have this followed by a recitation. Lesson: Chapter 18, "Alcohol." Objective: To show the injury done to the human body in the use of alcohol; that poverty, crime, degeneration of the offspring, and broken home life is caused by the pernicious evil of alcohol.

Fourth Week. Opening exercises. *Preliminary Program:* Slogan Talk—Point out the value of acquiring desirable habits. Have someone give a review of a good book, and have this followed by group singing. Lesson: Open Forum, in which questions pertaining to the Gospel are discussed by all present. Each one is to bring at least one question to be discussed.

Fifth Week. Opening exercises. Mutual Improvement Social. Suggestive helps to an enjoyable evening will be sent out in the *March Game Supplement*.

P. L. W.

FROM THE MISSION FIELD

Arrivals and Assignments:—The following missionaries arrived at Plymouth, January 28th, aboard the *President Harding*, to labour in the British Mission, and have been thus assigned: Vernon R. Butcher, from Kaysville, Utah, and assigned to the Welsh District; Joseph Henry Clapman, John E. Owens, from Salt Lake City, Utah, to Birmingham and Scottish Districts respectively; Jodie Jose Smith, from Smithfield, Utah, to the Leeds District; Eliot Dalton Ward, from Brigham, Utah, to the Bristol District.

Releases and Departures: President A. William Lund and family sailed for their home in America, from Cherbourg, on February 4th, aboard the *President Harding*. The following missionaries have been honourably released from their labours in the British Mission and have departed for their homes in America: Sidney G. Atkin, Birmingham and Bristol Districts; Leo E. Bevan, Birmingham District and president of Newcastle District, released on December 14th; Irving T. Duffin, Portsmouth and London Districts, and President of Norwich District;

Lyndon J. Hall, Liverpool and Scottish Districts, and president of Scottish District, released on January 11th, sailed from Cherbourg on February 4th, aboard the *President Harding*.

Doings in the Districts: *Liverpool*—A social was held in the Accrington Branch, on January 23rd, to celebrate the opening of the new meeting rooms. A well prepared program was rendered, one of the outstanding items being a Comic Opera, given by members of the Blackburn Branch. Refreshments were served to the seventy-four saints and their friends who thoroughly enjoyed the festivities.

The members of the Preston Branch held a social on February 6th, in honour of Fred Bradbury. A fine program was given, followed by games. Refreshments were furnished by the Preston Relief Society sisters. A good time was had by all.

A baptismal service was held at the Central Baths, Burnley, on January 30th. Nine persons were baptized by Elders LaDell M. Larson, Louis Robinson and Thomas Harris, and were confirmed members of the Church the same day at the Union Meeting held in the Burnley Branch rooms. A rich outpouring of the Spirit of the Lord was made manifest. Elder W. Burke Jones conducted the services.

DEATHS

JOHNSON—Joseph Rogers Johnson, who was before the war a faithful and active member of the Preston Branch, Liverpool District, but since that time he has suffered from the effects of neurasthenia, in the Lancaster County Hospital. He passed away on January 27th, in his thirty-seventh year. He was interred in the Lancaster County Cemetery, his grave being dedicated by President Rock M. Kirkham.

MARTIN—Brother James Martin, of the Airdrie Branch, Scottish District, passed away during January, in his forty-fifth year. He died suddenly from the effects of heart failure. Funeral services were held at the Martin home in West Riggs. President A. Ray Curtis conducted the services. A vocal trio was rendered by Elders A. Ray Curtis, David Taylor, and John E. Owens. Elder John E. Owens dedicated the grave. Interment was in Armadale Cemetery.

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CONTENTS

President Ruder Clawson	... 113	Relief Society 124
Editorials: A Man of Integrity	120	Sunday School 125
Ruder Clawson 121	Mutual Improvement Associ-	
Removal of British Mission		ation 126
Headquarters 122	From the Mission Field 127
Priesthood 122		